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THE PEACE-MAKER:

OR,

K. James I.

GREAT BRITTAINES BLESSING.

Fram'd

For the continuance of that mightie Happinesse wherein this Kingdome excells manie Empires.

Shewing the Idleneſſe of a Quarrelling Reputation, wherein conſiſts neyther MANHOOD nor WISDOME.

Neceſſarie for all Magiſtrates, Officers of PEACE, Maſters of *Families, for the confirmation of Youth, and for all his* Maieſties moſt true and faithfull Subiects:

To the generall auoyding of all Contention, and *Bloud-ſhedding.*

LONDON,
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CVM PRIVILEGIO.

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An. Dom. 1618.
Cum Privilegio.

To all Our true-louing, and Peace-embracing SVBIECTS.

THE Glory of all Vertues, is Action; the Crowne of all Acts, Perfection; the perfection of all things, Peace and Vnion. It is the Riches of our Beings, the Reward of our Sufferings, the Musicke on our Death-beds: Neuer had so great a Treasure, so poore a purchaser, for man hath the offer of it. The God of peace sent it, the Lambe of peace brought it, the Spirit of peace confirmde

firmde it, and Wee ſtill ſeeke to practiſe it. With what power then may the good purpoſe of this worke arriue at the hearts of all faithfull Chriſtians? and with what cheerefulneſſe and freenes ought it to be embraſt of all our louing Subiects, hauiug ſo many Glorious ſeales of Honor, Power and Vertue to ſtrengthen it, all that is required of Vs from you, is a faithful and hearty welcome, and that beſtowd vpon mans beſt and deareſt Freind, either in Life or Death. For peace that hath beene a ſtranger to you, is now become a ſiſter, a Deere and Naturall ſiſter; and to your Holyeſt loues we recommend her.

THE PEACE-MAKER.

The Booke it ſelfe in glory of its name,
is proud to tell from whence the ſubiect came.

PEACE *be to you;* I greete you in the bleſſing of a *God*, the ſalutation of an *Apoſtle*, and the Motto of a *King*: My Subiect hath her being in Heauen, her Theory in holy Writ, and her practique in *England*, *Inſula pacis*. The Land of Peace, vnder the King of Peace.

Like *Noahs* Doue, ſhe was ſent out to ſeeke a reſting place, to ſee if the whole world were not yet couered with the perpetuall deluge of *Blood* and *Enmity*, & only here ſhe found the *Oliue Leafe*: Hitherto hath ſhe been Pilot to the *Arke*, & heere it firſt toucht ſhoare: heere now it hath remained full Fifteene yeeres, I am proud to report it.

Reioyce *O England* with thine eſpouſed *Scotland*, and let thy handmaid *Ireland* ioy with thee.

Let all thy ſeruant *Iſlands* be glad, yea, let in ſtrangers to behold and taſt thy bleſſings.

The diſturbed *French*, ſeeke ſuccour with thee, the troubled *Dutch* fly to thy confines, the *Italian* leaues his hotter clymate; Theſe and many more all ſeeke ſhelter vnder the ſweet ſhaddow of thine *Oliue Branches*.

O *London*, bleſſed Mrs. of this happy *Brittaine*, build new thy Gates there's *peace* entring at them. The God of *peace* hath ſent this *peace* of God, ô euer loue her, that ſhe may neuer leaue thee, ſalute her, and inuite her. Let *White-Hall* (fit embleme for her purity) be her chiefe Pallace, and let it ſay, *Ades alma ſalus*.

Peace and *Contention* lye heere on earth, as trading Factors for life and death.

Who deſires not to haue traffique with life? who (weary of life) but would die to liue?

Peace is the paſſage from life to life, come then to the factory of *peace*, thou that deſireſt to haue life: behold the ſubſtitue of *peace* on earth, diſplaying the flag of *peace*, *Beati pacifici*.

Let *Contention* enioy (without ioy) large Empires; heere wee enioy (with all ioy) our happy *Sanctuarie*. It was borne with him, he brought it with him, after Fiue and Thirty yeares increaſe, and heere hath multiplyed it to Fifty with vs: ô bleſſed *Iubile*, let it be celebrated with all ioy

and

and cheerefulneſſe, and all ſing, *Beati Pacifici.*

And are not the labours bleſt with the workeman? *England* & *Scotland*, (though not malicious enemies, yet churliſh Neighbours) are reconciled. Feaſt, loue, liue, and dye together, are indeed no more neither what they were, but a new thing betwixt them, more firme and neere in their louing Vnion, then euer deuided in their harty vnkindneſſe; and now both ſay, with one tongue, *Beati Pacifici.*

Ireland, that rebellious Outlaw, that ſo many yeares cried blood and death (filling her Marriſh grounds with maſſacres, affording many preys of ſlaughtered bodies to her rauenous Wolues, and in their wombes keeping the brutiſh obſequies) would know no Lord, but grew more ſtubborne in her chaſtiſement, till this white enſigne was diſplayed; then ſhee came running with this hallowed text in her mouth, *Beati Pacifici.*

Spaine, that great and long-laſting oppoſite, betwixt whome and *England*, the *Ocean* ranne with blood not many yeares before, nor euer truc'd her crimſon effuſion: their Marchãts on either ſide traffiqu't in blood, their *Indian Ingotts* broght home in bloud, (a commerce too cruell for Chriſtian Kingdomes) yet now ſhake hands in friendly amity, and ſpeake our bleſſing with vs, *Beati pacifici.*

Nay, what christian Kingdome that knowes the blessing of *peace*, has not desired & tasted this our blessing from vs? Come they not hither as to the Fountaine from whence it springs? Heere sits *Salomon*, and hither come the *Tribes* for Iudgments: Oh happy Moderator, blessed Father, not father of thy Country alone, but Father of all thy neighbour Countries about thee. *Spaine*, & her withstanding Prouinces (long bruised on both sides) thou hast set at peace, turning their bloody Leaguers, to leagues of friendship: doe not those children now liue to blesse thee, (who had else been buried in their Parents wombes?) and say *Beati pacifici.*

Denmarke and *Sueuia*, *Sueuia* and *Poland*, *Cleue* and *Brandenburg*: haue not these & many more come to this Oracle of *Peace*, and receiued their doomes from it? If the members of a naturall body, by concord assist one another; if the politike members of a kingdome helpe one another, and by it support it selfe; why shall not the Monarchall bodies of many Kingdomes, be one mutuall Christendome? if still they sing this blessed lesson taught them, *Beati pacifici.*

Let *England* then, (the seat of our *Salomon*) reioyce in her happy gouernment, yea, her gouernment of gouernments; and she that can set peace with others, let her (at least) enioy it her selfe:

let

let vs loue peace, and be at peace in loue. We liue in *Beth-salem* the house of *Peace*, then let vs euer sing this song of peace, *Beati pacifici.*

Detraction snarles, and tempts faire Peace to show the plentie of her fruits, and how they grow.

SEd vbi fructus? Where are all these rich and oppulent blessings that this tender white rob'd *Peace* hath brought with her? *Aetas parentum peior auis &c.* Our *Grandfathers* (for the most part) were honester men then our *Fathers*, our *Fathers* better then wee, and our *Children* are like ynough to bee worse then our selues. Do's Peace keepe a Pallace where *Charity* may warme her selfe? *Detractio to Peace.*

Shame murmurer, hadst thou rather with the forgetfull *Israelites*, go backe to the Flesh-pots of *Egypt* (bought with blowes and burdens,) then eate *Manna* in the way to *Canaan.* *Peace answere.*

Doest thou thirst heere? tis for want of *Sacrifice* to him that should refresh thee then.

Thy Grandfather prayed for this that thou enioyest, and though hee had it not himselfe, yet prepared it as a blessing on thee. The Sunne that daily shines on thee, thou letst it passe with a carelesse & neglectiue eye; but were it hid from thee, the change of a *Moone*, thou wouldst then welcome it, with all alacrity & chearefulnesse.

Were blowes more bountifull to thee? Did

bloud yeild thee benefit? Warre affoord thee wealth? Didst thou make that thine owne by violence, which was anothers by right? It may be, the *Hand-maid* was fruitfull, and the Mistres barraine; But *Sarah* has now brought foorth, and in her seed are the blessings come.

Hagar is despised, *Peace* hath conceiued, and smiling *Isaack* hath left vs *Iacob*, a new *Israell*, a Prince of God, a man that hath preuayld with God to plant his peace with vs.

The trading Marchant finds it, who daily plowes the Sea, and as daily reapes the harueſt of his labours. What wants *England* that the world can enrich her with? *Tyre* sends in her Purples; *India* her Spices; *Affrick* her gold; *Muscouie* her costly skins of beasts; All her neighbour Countries their best traffique, & all purchased by friédly commerce, not (as before) by sauage cruelty.

The feareleſſe trades and handicraft men sing away their labors al day (hauing no note drownd with either noise of Dromme or Cannon) and sleepe with *peace* at night.

The frolicke Countryman, opens the fruitefull Earth, and crops his plenty from her fertile bosome: Nay, even his toyling beasts are trapt with bells, who taſt (in their labours) the harmony of *peace*, with their awfull gouernors.

The *Magistrate*, constantly drawes his sword

of Iuſtice on offenders, not ore-awed by party-headed contentions.

The Kingdomes beauty, the *Nobilitie*, who were wont to bee ſtrangers in their natiue country, leading the ranks of blood and death againſt their enemies, haue now no enemy, but keepe their practiſe amongſt themſelues, to paſtime with (*Nonne hæc meminiſſe voluptas?*) And now (more ſweet and holy) are Pillars at home, that were enforced to be prodigies abroad; all being (by a heauenly *Metamorphoſis*) tranſhaped to become the becomming branches of the great *Oliue Tree* of *Peace*. And doth not *Charitie* dwell here with *Peace*? ô blind detraction. Has not in foretimes, vnwilling neceſſity, erected two *Hoſpitals*? and now moſt free and willing *Charity*, hath (in augmentation of her glory) raiſed Twenty *Almeſhouſes*; yea, ſo many for one, and giue her true teſtimony.

Nay, has ſhe not done the great wonder? built ſome Churches, repaird many, and ſtill her hand is dealing? Is not the ſumme of all, *Religion*, eſtabliſht by her? Are not the *Fleſh-eating* fires quencht, and our Faggots conuerted to gentler vſes? O, but thoſe Corne-fields muſt neuer be without ſome *Tares*, vntill the generall *Harueſt*: Iſraell muſt not at once, deſtroy all the Inhabitants of the land of promiſe, but by little & little,

least they boast and say, it was our strength, and not the Lords hand that did it.

Nor shall our *peace* (in her yong Plantation) enioy so full and perfect a tranquillity, but that there will be with vs contentious *Cananites*, seditious *Iebusites*, crafty *Gibeonites*, drunken *Amorites*, and arrogant *Anakims*.

Envy shall stand betweene, and hold two Brothers of either hand of her; *Sectarists* and *Schismatiques* shall breake the *peace* of God, wound the mother of *peace* (the Church) and bind together false Brotherhoods, to dissipate the vnity and bonds of *peace*.

Law shall wrangle with her; *Ebrietie* & drinke shall strike her, *Pride* and *Ambition* shall seeke to ouerthrow her: yea, euen her oylie and most dangerous enemie *Hypocrisie*, shall get within to strangle her; yet still shall she stand, and raigne, and conquer. *Inuidiam pax prosternet*, she shall mount to *Heauen*, and throw her enemies as low as *Hell*, where *peace* shall neuer come.

Enuy shall gnaw her own entrailes, *Schisme* shal perish, *Law* shal be silent, *Drunkennes* shal burst it selfe, *Pride* shal be humbled in her own habitatiō, and hollow-harted *Hipocrisie*, shall find no *peace*.

Flamin. Consul. *Vbi Deorū numen prætenditur sceleribus, subit animū timor.* Where the Maiesty of God, is made a colour for mischiefe, a feare comes into that breast.

his

his *peace* ſhall be tremblings, & doubts, and horrors; his hart ſhal then faint, that told him before like hart-ſtealing *Abſolon* in his Fathers gates, thy cauſe was good, when it was not ſo. Or like the falſe & tooliſh Prophets, that told the people it was *pax, pax*, peace, peace, when it was no peace. *Ezech.* 13. 10.

The wals were daubd with vntemperd morter, and they ſhall fall, yet ſtill ſhall *Truth* haue *Peace*, and the *Peace-maker* ſhal preſerue the truth; They ſhall dwell together, and liue together. The heauenly Soldiers haue ſung it, the Father hath ſent it, the Son hath brought it, the bleſſed Doue ſhall preſerue it; euer comfort vs with it, our Annointed hath receiued it, wee doe enioy it, and ſee it plentifull in *Iſraell*.

Peace takes a view of ſuch as doe moleſt, and kindle moſt vnquiet in her breaſt.

PVt vp the *Bel-bearer* firſt, then all the flock will follow: *Pride* has loſt her place, or comes behind for her greater ſtate, tis *Drunkennes* that leads now; and marke the *Heard* that troope after her. *Luſt* follows cloſe, *Contention* at her ſleeue. *Emulation* on tother ſide; *Enuie* keepes the ſent like a Bloodhound; *Reuenge* and *Murder* come coupled together.

The ſmaller headed *Beaſts* are vnſeene yet, as *Breach* of *Freindſhip*, vnlocking harty ſecrets,

Slaunder,

Slaunder, *Oaths*, & *Blasphemies*, fearfull *Inuocations*, (all which, custome hath driuen so far distant frō the *Soules eye*, as the Moone from the *ocular sight* whose body ouerbulks the *Earths* large *Center*, yet seemes as little as her *Figure* taken on the tauerne signe, where these brutish orgies are *celebrated*) a-buse of *Time*, *Ryot*, *Prodigallity*, and lineall succeeding *pouerty*; All these are *peace's* profest *Enemies*, her domestique foes, who vnlesse this fore-battel be repulst & suppreſt in the first assault, the rest will follow, though to their owne *perdition*.

Non ignota refero, these are no wonders with vs, there may be *Monsters* among thē, but too familiar with our *acquaintāce*, examine the *Ringleader*, *Drunkennes* is no *stranger* in the world, shē came in with the *Earths* first generall *Curse*, and he that scapt that *Inundation* of *Waters*, tasted the Deluge of *Wine*. *Shame* fell on him, and his *Curse* to *posteritie*; *Noah* tasted one, and *Cham* felt the other, *Lot* had his portion in her: There *Drunkennesse* begat *Incest* (an *vnnaturall Issue* of a *brutish Mother*) and her succession, two wicked *Generations*; *Moab* and *Ammon*. *Drunkennesse* played the part of a *Heads-man* with *Holofernes*, stooping his neck to the weake arme of a *Woman*, and he that stopt the *Waters* of *Bethulia* from others, had so much of his owne *Wine* as made him senceleſſe of eyther *Wine* or *Water* euer after.

Alexander

Alexander (inter epulas) clitum chariſsimum tranſfodit, the friend hath ſprinkled his Wine-bolles with the deare bloud of his friend: Oh brutiſh Sacrifice! Oh Man vnman'd! Oh abſent Man! where (out of thy ſelfe) doſt thou remaine, while this Fiend poſſeſſeth thee? But why do we ſeeke *Antiquities* for proofe of a practice ſo preſent with vs? Had *Iſrael* any ſinne that *England* hath miſt? Was *Noah* drunke, one of the Arke, and one of the eight reeling there? it is eight to one, that ſeuen of eight do ſtagger here (if not the whole Veſſel.) It was a ſhame to one then, but cuſtome hath made it no ſhame for all now. Did *Lot* commit Inceſt with his owne daughters? Could we not wiſh *Drunkenneſſe* to excuſe vs now? Does not *Luſt* (her helliſh handmaid) challenge this Weapon hers? The example was too ſoone found, and yet too late to remember: Oh, would that had been the firſt, and that we might neuer know a ſecond. *Nec linguam nec manum continet ebrius*, how many boſom'd counſels haue been vomited out of the mouth of a Drunkard, thogh to the ruine & deſtruction of his former friend? *Oh Inſania voluntaria*! Oh wilfull Madneſſe of Man, to depreſſe & quench out all thy faculties of Reaſon with this puddle *Drunkenneſſe*! Thou (that armed in thine owne Lordly Fortitudes) canſt reach the Starres, meaſure the Earths large

Globe, ſearch and vnderſtand the Seas profound *Abyſſe*; yet in this ſottiſh Ignorance, canſt not find the depth of thine owne ſtomack. The *Iewes* old Prouerbe hath carried his full ſence quite through *Chriſtendome*; *Homets Ben Iin.* Wine muſt needes acknowledge it ſelfe the Parent of Vineger; meaning, that a good Father may haue a different and ſawcie Sonne: But we haue from him the Daughter of a worſe haire, this common Strumpet *Drunkenneſſe*, whom almoſt all ſorts do ſleepe with: not *Vinum egrum*, but *ægrotum*, is our Iſſue, a ſick and vnholſome Harlot; yet hath ſpred her ſelfe into large Off-ſprings, in moſt lineall and naturall Children, as *Luſt*, *Enuie*, *Reuenge*, *Murder*, &c. all impious and turbulent Peace-breakers.

Oh *Peace*! ſhal we not feare thy longer abode with vs, if we embrace thee with no better loue? How many louing friends haue broke that Diamond of Amitie (whoſe pieces once diſſeuered, can neuer be reconciled) for the embrace of a laſciuious Curtizan, whoſe armes are like the Iron Idoll, that cruſht the curſed Sacrifices in pieces?

Enuie! Oh what does that *vlcus animæ* amongſt vs? That *Ætna* in a Man, that continually burnes it ſelfe, *intus & extra*, within and without, that (like the *Cantharides*) found feeding

on

on the faireſt and flouriſhing Roſes, ſo *Enuie* is euer oppoſed againſt the moſt Sweet, Noble, Flouriſhing, and Peacefull Bloſſomes. Were ſhe as rare as the Compariſon, I could call her *Phœnix*, and wiſh, that this day ſhe would burne her ſelfe, and leaue her aſhes Iſſueleſſe.

Reuenge! Whence haue we borrowed thee? Oh *Salmoneus* Terror, ſhall we play with Thunder and Lightning, and follow thy precipitated Fate? Shall we ſnatch the Sword (the peculiar Sword) from the Almightie hand? Haue we receiued wrongs on Earth? Conſider then, if we haue done no wrongs to Heauen. If we ſtand guiltie there (as, *Quis non?*) Doe we then reuenge? No; we ſtand diſobedient and repugnant to our owne iuſt puniſhments: We haue a milder Siſter giuen in her ſtead, *Iuſtice*, the Arbitrer of our Iniuries: but *Vengeance* is Gods alone; which no man ought to take in hand, but as deliuered from his hand; nor ſo to imitate his Maieſtie and Greatneſſe, that does it not but by Authoritie, and in the way and path of his Goodneſſe.

Murder! Oh *Cain*-created Sinne! Curſed Cataſtrophe of all the reſt! This is *Summum opus*: Here is the full point and end of the Labour; all the precedent Trauellers are here at

home; the end hazzarding the endleſſe end: Fearefull Spectacle! Here is capitall Sacriledge; the Temple of a holy Spirit robbed and ruined: Here is Treaſon in the higheſt degree; the Workmanſhip and Image of the Creator defaced; vnhappie Paſſiue, but more, and moſt of all, vnhappie Actiue! Thou that doeſt Murder, doeſt firſt deface him in thy ſelfe; then, in thy Brother. God is the God of Peace, of Mercie, Meekeneſſe, Long Suffering, and Louing Kindneſſe: All theſe haſt thou expulſed from thy ſelfe, and loſt thy ſhape with them; there is neyther Peace, Mercie, Meekeneſſe, Sufferance, nor Loue in thee. Then in thy Brother thou deſtroyeſt them: His Bloud is *Vox Clamans*; and he is enforced in Death, from the many mouthes of his Wounds, to crie out for Reuenge. But is Heauen farre off, and will not that moue vs? Looke vpon the Deed then with Naturall Pitie (or a Conſcience which is as inſeparable as thy Soule, that ſhall not leaue thee liuing:) Behold a Brother weeping ouer his Brother; a diſtraughted Mother tearing her haire, and rending her heart, for her Childs loſſe; a Friend (with Teares) embalming his deare Friends Bodie; a rauing Father, readie to ſend his Soule after his Sonne; yea, perhaps

his

his onely Sonne, his Name and Posteritie destroyed with him. Then Brothers, Friends, Mothers, Fathers, all their Curses to be throwne on thee. Are Heauen & Earth both dull motiues to thee? O beware the third place; let Hell affright thee, and let thy conscience describe it to thee.

I returne to that which I would wish thee neuer to passe, and then thou canst not come to the vnblessed discouerie of it: and it's Pathes (before recited) that lead thee to it (*Peace:*) stay and abide with her, and thou shalt neuer know her Enemies, Gods Enemies, and thine owne Enemies: Let them that seeke Peace, find Peace, enioy Peace, and haue their Soules layd vp in Eternall Peace.

Of Wise men I discourse, by Iniuries neuer shaken;
What Reputation is, I shew, a thing so long mistaken.

IN this small Particle consists the ground of all Quarrels whatsoeuer, either by suspecting false things, or by aggrauating small things. Now how farre these two are from the wayes of a Wise man, and how ill becomming, Reason makes manifest: for Suspition and Aggrauation are the Off-springs of Passion, and a Wise man is free from Passion.

Nor can there be a greater argument of de-

fect, and deſpaire of merit in man, then Suſpition; and marke her Nutriment, what ſtrange food Paſſion hath prouided for it: It feeds vpon falſe things; for indeede, true things are not to be ſuſpected: and how iuſt the puniſhment meetes with the offence; in erring from the Truth, it hath Falſehood for a reward. But *in peiora ruunt omnia*, the worſe Deuill is behind.

The Aggrauation of ſmall things, when a ſparke ſhall grow to a flaming Beacon, a Word to a Wound, the Lye to a Life; when euery man will be the Maſter of his owne Reuenge, preſuming to giue Law to themſelues, and in rage, to right their owne wrongs: At which time, the Sword is extorted out of the hand of Magiſtracie, contrarie to the ſacred Ordinance of the Almightie.

Now the wiſe and vnderſtanding man is not ſubiect or expoſed to any of theſe Iniuries whatſoeuer; neyther cares he, how many darts of Malice or Contumelie are ſhot againſt him, ſince he knowes, that he cannot be pierced: Euen as there are certaine hard Stones which Iron cannot enter; and the Adamant will neyther be cut, filed, nor beaten to powder, but abateth the edge of thoſe Inſtruments that are applyed vnto it; And as there are certaine

things which cannot be consumed with fire, but continue their hardnesse and habitude amidst the flames; And as the Rockes, that are fixt in the heart of the Sea, breake the Waues, and retaine no impression of the Stormes that haue assayled them; so the heart of a wise man is solid, and hath gathered such inuincible force, that he stands as secure from Iniurie, as those insensible Substances I made mention of. Not that Iniuries are not offered him, but that he admits them not; so highly raised aboue all the attaints of worldly wrongs, that all their violences shalbe frustrate, before a wise man be offended. Euen as Arrowes, or Bullets, that are shot into the Aire, mount higher then our sight, but they fall backe againe, without touching Heauen: And as Celestiall things are not subiect to humane hands; and they that ouer-turne Temples, doe no way hurt the Godhead to whom they are consecrated; So, whatsoeuer Iniuries are attempted against a wise man, returne without effect, and are to him but as Cold or Heat, Raine or Haile, the Weather of the World.

And for words of Contumelie, it is held so small, and so sleight an iniurie, as no wise man complaines, or reuengeth himselfe for it: therefore, neither doe the Lawes themselues prefixe

any

any penaltie thereunto, not imagining that they would euer be burthenſome. *Quis enim phrenetico Medicus iraſcitur?* For what Phyſician is angrie with a Lunatike perſon? Who will interprete a ſicke mans reproches to the worſt, that is vext of a Feuer? Why, the ſame affection hath a wiſe man toward all men, as the Phyſician hath toward his ſicke Patients; not offended to heare their outrages, he lookes vpon them, as vpon intemperate ſicke men; therefore is not angrie with them, if during their ſickneſſe they haue beene ſo bold, as to ſpeake iniuriouſly againſt him. And as hee ſets light by all their words of honor; ſo torments he himſelfe as little with all their deſpight & inſolencies. For he that is diſpleaſed for an iniurie that is done him, will likewiſe be glad to be honored at his hands that did it; which a wiſe man is free from. For he that reuenges a Contumely, honors him that did it, in taking it ſo much to heart, & reſpecting it.

Art thou angrie with thy Superior? Alas, Death is at hand, which ſhall make vs equalls. Doeſt thou wiſh him, with whom thou art diſpleaſed, any more then Death? Although thou attempteſt nothing againſt him, he ſhall be ſure of that; thou loſeſt thy labour then, in offering to doe that, which will be done without thee.

We

We laugh, ſayth the wiſeſt of Philoſophers, in beholding the Conflict of the Bul and Beare, when they are tyed one to another; which after they haue tyred one another; the Butcher attends for them both, to driue them to the Slaughter-houſe. The like doe we. We challenge him that is coupled with vs, Brother, or Friend, we charge him on euery ſide: meane while, both the conqueror and conquered, are neere vnto their ruine. Rather let vs finiſh that little remainder of our life in quiet and peace, that our end may be a Pleaſure to no man.

Thou wiſheſt a mans death! and there is alwayes but a little difference betwixt the day of thy deſire, and the affliction of the Sufferer.

Whileſt we are therefore amongſt men, let vs embrace Humanitie; be dreadfull and dangerous to no man; let vs contemne Iniuries and Contumelies; for but looking backe, we may behold Death preſently attend vs.

Piſiſtratus, that liued a Tyrant in *Athens*, being for his crueltie mocked and reproued by a druuken man, anſwered, That he was no more angry with him, then if a blind-fold fellow, hauing his eyes bound vp, ſhould run vpon him.

Another ſaid to his friend, I pri hee chaſtiſe my ſeruant with ſtroks, becauſe I am angry, in-

timating thus much, That a ſeruant ought not to fall into his power, that is not maſter of himſelfe.

But now the compounding of Quarrels is growne to a Trade: And as a moſt worthie Father of Law and Equitie ſpeakes, there be ſome Councell learned of *Duells*, that teach young Gentlemen, when they are beforehand, and when behind-hand, and thereby incenſe and incite them to the *Duell*, and make an Art of it: the ſpurre and incitement, falſe & erroni-ous imagination of Honor & Credit, when moſt commonly thoſe golden hopes end in a Halter.

That Folly and Vaine-glory ſhould caſt ſo thicke a miſt before the eye of Gentry! to fixe their ayme and only end vpon Reputation, and end moſt lamentably without it; nay, fartheſt from it: firſt, to hazard the eternall death of their Soules, and the ſuruiuing Bodies, to die the death of a Cut-purſe.

A miſerable effect, and moſt horrid reſolu-tion, when young men, full of towardneſſe and hope, ſuch as the Poets call *Auroræ filij*, the Sonnes of the Morning, in whom the ſweet ex-pectation and comfort of their friends conſiſts, ſhall be caſt away and ruined for euer in ſo vaine a buſineſſe.

But much more is it to be deplored, when ſo much

much Noble and Gentle bloud ſhall be ſpilt vpon ſuch Follies; which aduentured in honorable Seruice, were able to make the fortune of a Day,& to change the fortune of a Kingdome.

It is euident then, how deſperate an euill this is, which troubles Peace, diſfurniſhes Warre, brings ſudden calamitie vpon priuat Men, Peril vpon the State, and Contempt vpon the Law.

They pretend aboue all things to regard Honour, yet chiefly ſeeke the diſhonour of God and of Iuſtice; and which is worſe then Madneſſe in thoſe men, that aduenturing to leaue this life in Anger, preſume to preſſe into the next, to the Supper of the Lambe, which is all Peace & Loue, without Peace, Loue, or Charitie. O that Gentlemen would learne to eſteeme themſelues at a iuſt price, how dearely they are bought, how moſt precious their Redemption!

The root of this Offence is ſtubborne; for it deſpiſeth Death, which is the vtmoſt of all Temporall puniſhments, and had need of the Seueritie vſed in *France*; where the Manſlayers, though Gentlemen of great Qualitie, are hanged with their Wounds bleeding, leſt a naturall Death ſhould preuent the example of Iuſtice.

This punctualitie of Reputation, is no better then a Bewitching Sorcerie, that inchaunts the

ſpirits of young men, like the Smoake of faſhion, that Witch *Tobacco*, which hath quite blowne away the Smoake of Hoſpitalitie, and turned the Chimneyes of their Fore-fathers, into the Noſes of their Children. And by all Computation (if Computation may be kept for Folly) I thinke the Vapour of the one, and the Vaine-glorie of the other, came into *England* much vpon a voyage, and hath kept as cloſe together, as the Report followes the Powder.

For when, but in the laterneſſe of theſe times, hath ſo much priuate and domeſtique Bloud beene ſhed? Like the three *Iewiſh* Brothers, in that perplexed Hiſtorie of *Jeruſalem*; who wanting Enemies, ſtill flew vpon themſelues. So theſe malicious, vnthankfull Spirits, fattened with the aboundant Bleſſings of a mellifluous Peace, diſgorge themſelues vpon their Chriſtian Brothers; like thoſe that ſurfet vpon too much Honey.

And well may this Vaine-glorie, or opinion of Reputation, bee called a Satanicall Illuſion, and Apparition of Honour, againſt Religion, Law, Morall Vertue, and againſt all the honourable Preſidents and Examples of the beſt Times, and valianteſt Nations. For hereby haue Gentlemen loſt the true knowledge and

vnder-

vnderſtanding of Fortitude and Valour. For true Fortitude diſtinguiſheth of the grounds of Quarrels, whether they be iuſt; and not onely ſo, but whether they be worthie; and ſets a better value vpon mens liues, then to beſtow them idly; which are not ſo to be trifled away, but offered vp and ſacrificed to honourable Seruices, publike Merits, good Cauſes, and Noble Aduentures.

And behold here thy Folly; thou attempteſt a way, freely to loſe thy Soule eternally, but not thy Reputation. Foole that thou art, in offering to ſaue that, which indeed is nothing, thou loſeſt all! For Reputation is but another mans Opinion, and Opinion is no ſubſtance for thee to conſiſt of: For how canſt thou conſiſt of a thing that is without thee? Which may be any mans at an inſtant, as well as thine; and when thou haſt it, it is but a breath: And of what certainetie or permanence is it, when they muſt die that giue it thee?

Perhaps, becauſe ſome haue ſaid, that Fame hath a perpetuitie; thou haſtenſt to loſe thy Soule, to prouide for thy Name: How much thou deceiueſt thy ſelfe? Why, it is no more then the Eccho of a glory: For as an Eccho no longer reſounds, then it is fed with a voyce, no

longer does Fame ſound forth mans Prayſes, then it is ſupplyed and cheriſhed with deſeruings: For when thy noyſe ceaſes in it ſelfe, it will quickly ceaſe the noyſe of thee. How euer, at the fartheſt, a generall Diſſolution will come, when Fame, that is next to nothing now, ſhall haue no being then at all.

Happy is then the wiſe and vnderſtanding Spirit: for though he be iniured, hee can loſe nothing thereby, neither his Fame, nor Reputation; for a wiſe man entertaines nothing that is ſubiect to loſſe. Fortune takes nothing but what ſhe hath giuen; ſhe giues not Vertue, nor Wiſdome; therefore cannot take that away.

The more thou thinkeſt vpon Reputation, the farther off thou art from all contention, vnleſſe cuſtome in Ignorance, or wilfulneſſe in Nature, make thee throw an abuſe vpon the Word. For what is Reputation, but Conſideration? A diligent weighing, conſidering, and reuoluing in the minde? And that is quite oppoſite to Raſhneſſe: Truth will ſhame thee, if thou confeſſe not ſo much.

There can be then no Reputation in Raſhneſſe, that is manifeſt: And what are Quarrels, but the fruits of Raſhneſſe? There can be then no Reputation in Quarrels

And as it is Conſideration, it were dreadfull to thinke, that any man, in the ſtate of his beſt counſell and aduiſedneſſe, ſhould attempt to deſtroy the Image of his Creator, in the life of his Chriſtian Brother. And therefore diuinely haue our humane Lawes bent their hate & puniſhments againſt the abhorred Act, cõmitted in cold bloud; which is as wilfull an oppoſition againſt mans life (conſidering what he does) as Blaſphemy againſt the Word of Truth; the Conſcience knowing it offends of ſet purpoſe (the only ſinne againſt the Holy Ghoſt.) And as the body of euery true Chriſtian is ſaid to be the Temple of the holy Ghoſt, 1. *Cor.* 3. 16. What does the accurſed Man-ſlayer, but in the bloud of his Brother, deſtroyes the Temple, as the Blaſphemer wounds the Lord of the Temple?

Behold then, not without a face of Horror, the miſerable condition the Sonnes of this Age runne into. All they venture for, is to bring the bloudineſſe of their Action into the compaſſe of Honour (as if Honour conſiſted in deſtruction.) Now what impoſſibilitie followes that labour, euen the weakeſt may coniecture. For Honour is the Rumour of a beautifull and vertuous Action, which redoundeth from our Soules to the view of the World, and by Reflection

flection, into our ſelues, bringing to vs a Teſtimonie of that which others beleeue of vs: which turnes to a great peace, and contentment of mind; Bleſſings which were neuer yet found in a Bloudſhedder, let his cauſe be neuer ſo glorious. And where there is no Peace, all other benefits haue a ceſſation. It is the onely health of thy Soule; and that once loſt, thy ſoule ſickens immediately, euen to death, and can no more taſte or relliſh a Ioy after, then a ſick mans Pallet his Nutriment.

Is not this then a deluſion of Honour? Nay, can there be any thing more deluſiue? Alas, when it is at the greateſt height of humane glorie, it is of a ſmall and ſlender efficacie, vncertaine, a ſtranger, and as it were ſeparated in the Ayre from him that is honoured: For it does not only, not enter into him, nor is inward and eſſentiall vnto him, but it does not ſo much as touch him. A poore and miſerable purchaſe at the beſt, for ſo great and eternall a hazzard!

Flatter not thy Soule then to her euerlaſting ruine, in thinking Reputation conſiſts in Bloudſhedding. *Sanguis clamat*, as the Almightie ſpeakes in the Letter of his owne Law; Bloud cryes, and with a lowder voyce, to Heauen, then thy Fame can ſound on Earth; Rumors, tenne

thou-

thousand tongues, are hoarse to that: they compasse but some Nooke, or Angle of the World; the other reaches from the Field to Heauen.

The voice of thy Brothers Bloud cryeth vnto mè from the Earth, *Gen.* 4. 10. And no sooner the Crye comes, but the Curse followes, in the very next words: *Now therefore thou art cursed from the Earth, which hath opened her mouth to receiue thy Brothers Bloud from thy hand.* And immediately in the next, *A Vagabond and a Runnagate shalt thou be on the Earth.* Which shewes the horror of the guiltie Conscience, which after the deed done, would faine flye from it selfe: A distraction which followes all the Children of Wrath vnto this day.

Well may peace then haue the excellencie of her glorious name aduanced aboue all Titles and Inscriptions: And so much the rather, in that it pleaseth the Almighty Creator himselfe, to bee called the God of Peace, and the Author, 1. *Cor.* 14. 33. Nay, Loue it selfe, delighting in the Name. 1. *Iohn* 4. 16. *GOD is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.* And 1. *Thess.* 5. 23. *Now the very God of Peace sanctifie you throughout, &c.* Christ the Sauiour of the World, the Lambe of Peace. *Iohn* 11. 29. *Behold, the Lambe of God, which taketh away the*

sinnes

ſinnes of the World. There is Peace made in taking ſinne away, which is the only fuell of Wrath. And *Epheſ.*2.14. *Chriſt is our Peace, which hath made of both, one, and hath broken the ſtop of the partition wall.*

Moreouer, the heauenly Souldiers, at the Birth of Chriſt, prayſing God, ſaid: *Glory be to God, in the high Heauens, and Peace in earth, and toward men, good will.*

And as his moſt bleſſed Natiuitie was the Fountaine of Peace, there wanted not the fruits that ſprang from that ſacred Fountaine in his departure, *Iohn* 14.27. *Peace I leaue with you, my peace I giue vnto you. Let not your heart be troubled, nor feare.* Let not your heart, ſpeaking to many, becauſe all his ought to bee of one heart, which is a worke of Peace.

And not leauing, but in the ſame Euangeliſt, 16.17. *I will pray my Father, and hee ſhall giue you another Comforter, that hee may abide with you for euer.* Intimating thereby, the eternall Peace of Soule and Conſcience, by the comming of the Holy Ghoſt: calling him in the words immediately following, *Euen the Spirit of Truth, whom the Father will ſend in my Name*, 26. *hee comes all Peace, and in the name of Peace, of Chriſt our Sauior.*

And to adde more glory to the Name of

Peace,

Peace, behold how the incomprehenſible Godhead deſires to be comprehended, all into Vnitie, Trinitie in Vnitie: Which ſhewes, that Vnitie is the Conſeruer, Suſtainer, and Comprehender of all things, both in Heauen and Earth.

Thou therefore, that in the madneſſe of thy bloud, attempteſt to deſtroy Vnitie, thou ſeekeſt to deſtroy that which Heauen and Earth is ſuſtained by. Moſt miſerable of Creatures, thy Soule hath but one Supporter, and in the tempeſt of thy furie thou ouerturneſt that and all.

Peace enters here in Armes, and ouerthrowes,
By force of her owne ſtrength, her ſtrongeſt Foes.

AND firſt behold her contending with her moſt honourable enemie, euen hee that with better authoritie may ſlay his tenne thouſand; then any other his thouſand; I his hundred, yea, one ſingle life: Eyther the haughtie *Challenge*, the curious *Duell*, or the bloudthirſtie *Reuenge*, to wit, *Warre* it ſelfe: ſometimes a principall Arrow, ſhot from the heauenly Bow of Iuſtice, a forced Arbiter betwixt different Kingdomes, and often prooues the deare Moderator. Yet this great Souldier, with all his Attributes of Fame and Honor, fals farre ſhort of our high-throned Empreſſe, *Peace*.

Marke how the Philoſopher hath ordered this Battell, and giuen the Colonies, to both theſe great Commanders, *Pacem cum omnibus habebis bellum cum vitijs.* Haue Peace with all the world, only warre with thy ſins. *Melior, & tutior eſt, certa pax, quàm incerta victoria:* for more ſafe and noble is a certaine Peace, then a doubtfull Victorie, with all his Honours attending.

But let vs beleeue no cowardly Philoſophers: let him that in his hand holds both, and from his hand ſends both, be the Iudge betwixt vs.

When was Warre ſent as a Bleſſing, or Peace as a puniſhment? Let his Iudges iudge our cauſe, *Iudg.* 5. *verſ.* 8. *They choſe new gods, then was Warre in the Gates.* Here is an Offence, and here is a Puniſhment, Idolatry, and Warre.

Againe, *They turne to the Lord, and the Land had Peace fortie yeeres.* Here is Penitence, and here is the Bleſſing, Seruing God, and Peace.

If then the Generall of Bloud and Death, euen Warre it ſelfe be a Prodigie, a Curſe, and not a Bleſſing, What ſhall his baſe Imitator be? What Honour ſhall the Challenger lay challenge to? What bloud ſhall the Reuenger dare to ſhead? or what Fame ſhall the Schoolemaſter of Duels atchieue, with all his vaine-glorious and punctuall Orders of firſts and ſeconds;

lengths

lengths of weapons, distances of place, heights of grounds, equalities of wind and Sunne? O wicked *Ashkelon* and her Suburbes, let them be taken, and destroyed together. Why doe wee quarrell? What is the end of the fayrest Warre? to enioy Peace: See how the Seruant labours for the Mistresse, and foolish they that enioy their Inheritance, yet know it not: Thriftlesse Gamesters to play for their owne Money.

Is thy Night quiet, and sweete with Peace? Embrace her in the Day, and keepe her continually: If thou lett'st bloud into thy bosome in the Day, Peace will not stay with thee at night: Peace weares no parti-coloured Coat, no mixt Scarlet and White, but White in her Puritie, nor fat, nor bloud, must bee eaten in the *Peace-offering*, *Leuiticus* 3. Now ascend *Abarim*, and climbe vp to the Mountaine of *Nebo*, and see some part of the Land of Promise, whither this blessed Peace shall lead thee, if shee bee thy conduct: but be sure to look vpwards, and then thou canst not feare the depth beneath thee.

Behold the Father, the God of Peace; the Sonne, the Lambe of Peace; the blessed Spirit, the Doue of Peace; the Angels, Seruants, and Ministers to this power of Peace; Infinites and all reioycing at one soules entrance into Peace.

Behold the new *Ieruſalem*, *Kiriath-ſalem*, the Citie of Peace; that which was Militant, and troubled in the Wilderneſſe (the Church) behold it there triumphant in euer bleſſed Peace. That Peace which as it is vn-intelligible, ſo is it moſt vnutterable.

Then, if we deſire to be Inhabitants in this Land of Promiſe & Peace, obſerue our entrance. We haue yet two Mountaines to paſſe ouer *Iordan* by, *Gereſim* and *Ebal*; and the twelue Tribes placed on each ſide, both to bleſſe or curſe vs.

EBAL.		GERESIM.
Pride.	Heere wee haue our choiſe; and wee are euer going on, in this Paſſage.	*Humilitie.*
Malice.		*Mercie.*
Ambition.	O let vs paſſe by *Gereſim* the Mount of Bleſſings,	*Charitie.*
Schiſmaticall Contentions.	the right Hand, and the right Hill.	*Faith.*
Reuenge.	Turne thy backe to *Ebal*, but let none of her	*Peace.*
Impietie.	Curſes fall vpon thee.	*Pietie.*

Be thou ſtrong or weake, thou mayeſt with more eaſe beare ſixe on thy right hand, then one on thy left.

Pride is a great weight, able to ouerthrow

the ſtrongeſt man. *Malice*, a ponderous Load, turning thy ſleepes to vnquiet ſlumbers, and euen there haunting thee in reſtleſſe Dreames. *Ambition*, a Mountaine it ſelfe, to ſinke thee. *Schiſme*, a Spirit, and Conſcience-troubler. *Reuenge*, an Impoſtume of Bloud; which broken once, ſtrangles thee with thine owne Corruption. *Impietie*, a Cloud and Miſt of Darkeneſſe, turning thee from thy way.

When as on the other ſide, how light and eaſily mayeſt thou beare about thee *Humilitie*? How ſweet a Companion is *Mercie*? How louing a Fellowſhip is *Charitie*? How ſure a Friend is *Faith*? How nouriſhing a Cordiall is *Peace*? How bright a Lampe is *Pietie*? And then, how glorious a Reward is *Eternitie*, and *Peace* in *Eternitie*?

Now let vs bind our ſelues to the Peace, put in Securitie for our Good Behauiors. Let our Soules be bound for our Bodies, our Bodies for our Soules, and let each come in at the Generall Seſſions, to ſaue his Bayle; where we ſhall find a mercifull Iudge. If there we can anſwere, we haue not broke his Peace, our Bonds ſhall be cancelled. As we haue kept the Peace, we ſhall be rewarded with Peace, and kept in Eternall Peace. *Amen.*

FINIS.